United States of America, Yugoslavia, and in such other countries where the Albanian emigrants have established themselves.

Upon examining the grammar, one finds that its most striking characteristic is its abundance of auxiliaries. The verbs have eight conjugations, distinguished by their infinitives.

To the scholar who investigates the language another striking feature presents itself, namely, that the Albanian language alone offers a satisfactory explanation of the meaning of the names of the ancient Greek gods and other Greek mythological creations. The facts in the case are so very convincing as to confirm the opinion that Greek mythology has been borrowed at one time in its entirety from the Illyrian-Pelasgians. For example, we see that Zeus survives even to this day in the *Zoti* (God) of the Albanian language which word is an ordinary, native oath used by the modern Albanians; Athena, the Latin Minerva, goddess of wisdom, has her derivation in the Albanian *e thëna*, which simply means speech. Thetis, goddess of water and the sea, would be but the Albanian *det*, meaning sea. Another example of great interest is the word

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Women, too, had a personal name, but after they married their husbands were too shy to use it, and others knew them in early life as 'Mark's (or Asllan's or Vasil's) young wife' and in later life as his 'wife' or 'old woman', so that their own name fell into disuse. This contributed to their seclusion from the outside world and at the same time avoided the superfluous; since descent in the female line did not count, their names were not thought worth remembering.

Surnames in the sense of family names were general among the Orthodox, comparatively rare among the Moslems, and non-existent among the Catholics. Both Moslems and Catholics, however, tacked on the name of a man's father to his own and so distinguished him from his fellows. Thus a Moslem called Sadik Asllan was Asllan's Sadik and different from Sadik Arif, the son of Arif. A Catholic called Zef Nika was Nikë's Zef, i.e. Zef son of Nikë—Joseph Nicolson in English—and Zef Toma was Tom's Zef, i.e. Joseph Thomson, quite another person. Nika and Toma are in the indefinite genitive, to mark possession. As Moslem names might also be put in this genitive in Albania, Sadik Asllani, an Albanian form, was as frequently heard as Sadik Asllan, its Turkish counterpart. The endings of the Albanian indefinite genitive, it should be said, are tricky and vary according to the final letter of the root word and also according to the dialect used. They are further liable to be confused by foreigners with the definite article which Albanians must suffix to the name when making a statement about a person or a place. Thus Zef Nika signed himself so, without any suffixed article, but if another Albanian reported that 'Zef had gone', he must add the definite article to the name, saying *Zefi iku*. Turkish influence also made Moslems stop at the father's name, but the Catholics, who seem to have preserved the oldest Albanian method of nomenclature, often appended the grandfather's name as well.